divide. This fundamental world-fact of ego and
apparent division and their separative workings in
the world existence is no denial of the Divine Nature
of unity and indivisible being; they are the surface
results of an infinite multiplicity which is a power
of the infinite Oneness.

There is then no real division or limitation of
being, no fundamental contradiction of the omni-
present Reality; but there does seem to be a real;
limitation of consciousness: there is an ignorance
of self, a veiling of the inner Divinity, and all
imperfection is its consequence. For we identify
ourselves mentally, vitally, physically with this.
superficial ego-consciousness which is our first
insistent self-experience; this does impose on us,.
not a fundamentally real, but a practical division
with all the untoward consequences of that separate-
ness from the Reality. But here again we have to
discover that from the point of view of God's.
workings, whatever be our reactions or our experi-
ence on the surface, this fact of ignorance is itself
an operation of knowledge and not a true ignorance.
Its phenomenon of ignorance is a superficial
movement; for behind it is an indivisible all-

consciousness: the ignorance is a frontal power of
that all-consciousness which limits itself in a certain
field, within certain boundaries to a particular
operation of knowledge, a particular mode of
conscious working, and keeps back all the rest of
its knowledge in waiting as a force behind it. All
that is thus hidden is an occult store of
light and-